Relief for One Who Asks Concerning Important Matters

Shaykh Ahmad ibn Humud al-Khalidi

Forewords by
Al-'Allamah Humud al-'Uqla ash-Shu'aybi
Shaykh 'Ali al-Khudayr

أهل التوحيد
Publications

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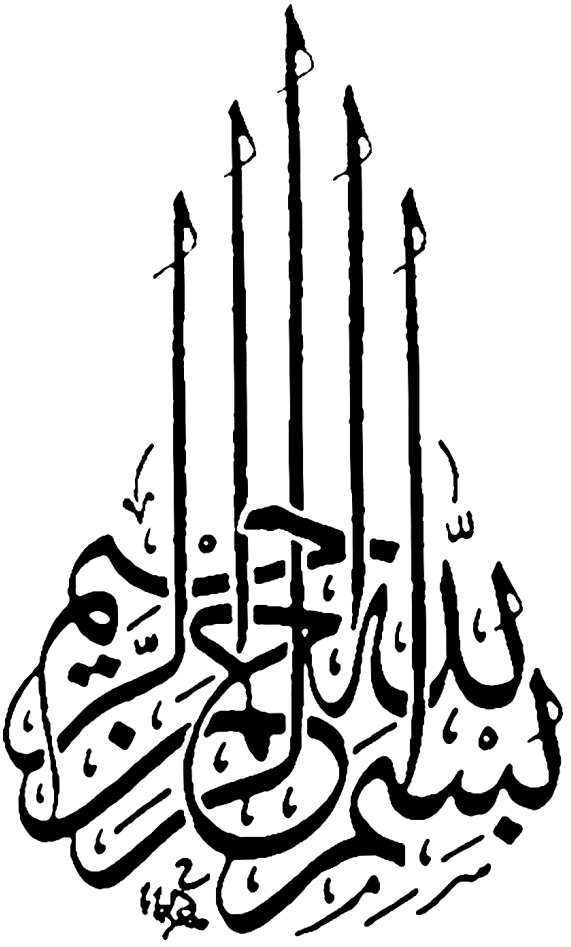
Original Arabic Title: إنجاح حاجة السائل في أهم المسائل
Author: Ahmad ibn Humud al-Khalidi
Translated and Edited by: Ahlut-Tawhid Publications
Published: Ramadan 1441


بسم الله الرحمن الرحيم

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Publisher's Note

All praise belongs to Allah, the Lord of creation; and may the noblest mention and purest peace descend upon the Messenger of Allah. As for what follows…

What lies in front of you is an extremely beneficial and concise booklet by the imprisoned scholar of *tawhid*, Shaykh Abu Khalid Ahmad ibn Humud al-Khalidi; we ask Allah to keep him and his brothers in the prisons of the *tawaghit* steadfast. He outlines many matters that the following forewords will mention; so we are sufficed with that from going over them. In the Arabic text available online, at times, it is difficult to determine some references, simply due to the format and number layout or due to not knowing exactly which edition of the referenced material Shaykh Abu Khalid is referring to. And seeing as this was meant as a translation of the main text as opposed to a thorough checking, some were emended or left out completely. One wanting to view the references in full will need to return to the Arabic version. The author additionally didn't see the need to reference every *ayah*; so we did not either. There are no footnotes by the publisher. One chapter was purposely left out; refer, instead, to *Rumiyah*, no. 12, "Rulings Related to Giving Da'wah to the Harbi Kuffar" (which is essentially a translated summary of a chapter from *Masail min Fiqh al-Jihad* by Abu 'Abdillah al-Muhajir - a highly detailed and beneficial work).

May Allah mention our prophet Muhammad in the highest assembly. And all praise belongs to Allah, the Lord of creation.

Ahlut-Tawhid Publications

Foreword by Shaykh al-‘Allamah Humud ibn ‘Uqla ash-Shu‘aybi

بسم الله الرحمن الرحيم

All praise belongs to Allah, the Lord of creation. And may the *salah* and *salam* [of Allah] descend upon the best of the Prophets and Messengers, our prophet Muhammad, upon his family, and his companions. As for what follows…

I have gone through the book *At-Tibyan Lamma Waqa‘a fi ad-Dawabit Mansuban li-Ahl as-Sunnah bila Burhan* compiled and prepared by Shaykh Ahmad ibn Humud al-Khalidi, may Allah grant him wide understanding. I found it a beneficial book regarding the topic of labels and rulings, *shirk*, the establishment of the *hujjah* and what is attached to that, the issue of innovation and the proof concerning it, and the issue of warnings and threats, as well. All of these are from the most important matters in this time for the one who Allah has given understanding and comprehension that is needed, may Allah reward him with goodness for that.

Likewise, I have gone through his essay *Relief for One Who Asks Concerning Important Matters (Injah Hajah as-Sa’il fi Ahamm al-Masa’il)* where he summarised the previously mentioned matters from his book *At-Tibyan*. He added to what he mentioned the fundamentals of *tawhid*, *shirk*, *taghut*, and what is similar to that. I found it rich and an excellent work.

We ask Allah to grant us and him and our Muslim brothers understanding and assistance to what is correct and the truth. And Allah is the One who guides to the correct path. And may the *salah* of Allah descend upon our prophet Muhammad, his family, and his companions altogether.

6/19/1422

Dictated by Humud ibn ʻUqla ash-Shuʻaybi

Foreword by the Virtuous Shaykh ‘Ali al-Khudayr

بسم الله الرحمن الرحيم

All praise belongs to Allah alone. And may the *salah* [of Allah] descend upon him whom no prophet is after. As for what follows:

I read the essay *Relief for One Who Asks Concerning Important Matters* that the virtuous Shaykh Ahmad ibn Humud al-Khalidi, may Allah grant him wide understanding and reward him with goodness, has authored, where he mentioned 36 principles related to *tawhid*; its nullifiers; its categories; its conditions; its foundations; *kufr bit-taghut*; *al-wala wal-bara*; the subject of labels of the *shari‘ah*; Islam and *shirk*; the clear and hidden matters; the application of the rulings and labels and (establishing) the *hujjah* concerning it; and he ended it with the topic of *dar al-Islam* and *dar al-kufr*.

He has summarised these matters and mentioned them in the way of relating the foundations, treading upon the path of the distinguished, leading scholars (*aimmah*) and noble researchers (*muhaqqiqin*) from the foremost frontrunners and those who came later. I advise every Muslim, especially the youth of the awakening, to obtain this booklet and study it, due to what it contains of abridgement, summarisation, and the explanation of necessary and important issues.

May Allah guide all of us to what He loves and is pleased with. And may the *salah* of Allah descend upon our prophet Muhammad, his family, and all of his companions.

6/22/1422

Buraydah, al-Qasim

Written by ʻAli ibn Khudayr al-Khudayr

Introduction

بسم الله الرحمن الرحيم

All praise and thanks belong to Allah for His blessings and favors. I bear witness that there is nothing worthy of worship except Allah alone with no partner attributed to Him; to Him belongs the rule upon the earth and in the heavens. And I bear witness that Muhammad is His slave and messenger; the seal of His prophets that He sent after an interval between the messengers, manifesting through him the truth and guiding through him the creation, making clear their purpose and establishing through him the proof. May Allah praise him, his family, and his companions in the highest assembly and shower them with abundant peace. As for what follows…

Considering that *tawhid* is the primary foundation, the first matter that every messenger started their *da'wah* with, the essence of the Heavenly Revealed Books, the core of the prophetic messages - its purpose and its core - some brothers anxious to pursue knowledge asked me to author for them a summary on *tawhid*, collecting its foundations and principles along with the mention of the proof so that the *muwahhid* is upon clear knowledge and insight concerning his *din*. So I sought help with Allah to collect from the works of the leading, guiding scholars and *mashayikh* of Islam, may Allah (*ta'ala*) have mercy upon them, referencing back to the speech of some of them; and other times simply citing the texts in full or partially to compile the scattered issues together; and I have entitled it: *Relief for One Who Asks Concerning Important Matters*.

So I say, and Allah is in charge over what is sought:

These are some fundamentals and important matters in reference to *tawhid*, what stems from it and connected to it, from rulings, and I have placed them as chapters…

CHAPTER ONE

The Establishment of Tawhid and Clarifying Its Categories

1) Indeed, the wisdom of the creation of the jinn and men is the worship of Allah alone and to abandon the worship of everything else, due to His (*ta'ala*) statement, "Does man think that he will be left *suda* (i.e., neglected without being punished or rewarded)?" "Did you think that We had created you in play (i.e. without any purpose), and that you would not be brought back to Us?" "And I created not the jinn and men except to worship Me." Ibn 'Abbas said, "except to single Me out [in worship]," and he said, "Every time there is a command for worship," then what is intended by it is *tawhid*. Thus *tawhid* is the first matter that is obligatory upon the legally held responsible individual (*mukallaf*) to know. It is the first obligation and the last. It is the first matter that enters a person into Islam, the last matter that leaves with him from the world, and surrounding it is the questions in the grave.[1]

2) Worship (*'ibadah*) linguistically is derived from humility, as they say about a road "*tariq mu'abbad*," i.e., it has been stepped on, and so it is smooth and easy to walk on. As for its legal (*shar'i*) meaning: it is a

[1] See *Taysir al-'Aziz al-Hamid fi Sharh Kitab at-Tawhid*, p. 29; Shaykh al-'Allamah 'Abdullah Aba Butayn, *Al-Intisar li-Hizb Allah al-Muwahhidin*.

comprehensive term for everything that Allah loves and is pleased with from statements and actions that are apparent or hidden, as He (*ta'ala*) said, "Who believe in the unseen and perform the *salah* and spend out of what We have provided for them."

3) *'Ibadah* is established upon two pillars: (i) intent (ii) with the utmost humbling of oneself and submission to the Beloved.[2]

4) *Tawhid* is divided, in accordance with investigation;[3] and the speech of the scholars have divided it into three categories:

(i) *Tawhid ar-Rububiyyah*: and it is singling out Allah in His actions like Him being the only Creator, King, Disposer of affairs, and Provider, due to His (*ta'ala*) saying, "Say: 'Who provides for you from the sky and from the earth? Or who owns hearing and sight? And who brings out the living from the dead and brings out the dead from the living? And who disposes the affairs?' They will say: 'Allah.' Say: 'Will you not then have *taqwa*?' "

(ii) *Tawhid al-Uluhiyyah*: It is singling out Allah in regard to the slave's actions like *salah*, sacrificing, and vowing, due to His (*ta'ala*) saying. "Verily, my *salah*, my sacrifice, my living, and my dying are for Allah, the Lord of creation."

(iii) *Tawhid al-Asma was-Sifat*: It is to describe Allah with what He described Himself with in His Book or upon the tongue of His messenger

[2] Shakhul-Islam ibn Taymiyyah, *Al-'Ubudiyyah*; *Majmu'ah at-Tawhid*, vol. 1, pp. 162-4.
[3] See the notes of Shaykh al-'Allamah ibn Baz (*rahimahullahu ta'ala*) on the text of *At-Tahawiyyah*.

without distortion (*tahrif*), denial (*ta'til*), and without explaining how (*takyif*) and likening to creation (*tamthil*), due to His (*ta'ala*) statement, "And to Allah belong the most beautiful names; so call on Him by them, and leave the company of those who deviate from His names." "There is nothing like Him, and He is the All-Hearer, the All-Seer." "His is the highest description in the heavens and in the earth. And He is the All-Mighty, the All-Wise."[4]

5) The *tawhid ar-rububiyyah* was affirmed by the *mushrikin*, and they did not enter into the fold of Islam. Rather, the Prophet (*sallallahu 'alayhi wa sallam*) fought them and rendered their blood, their wealth, their homes, and the taking of their women as concubines permissible, due to His (*ta'ala*) statement, "And if you ask them: 'Who has created the heavens and the earth,' they will certainly say: 'Allah.' " And His statement, "And most of them believe not in Allah except that they are *mushrikun*."

And although it is obligatory [to acknowledge and believe in][5] it does not complete the required obligation [to enter into Islam], due to his (*sallallahu 'alayhi wa sallam*) statement, "I was ordered to fight the people until they testify that *la ilaha illallah* and that Muhammad is the Messenger of Allah, to establish the *salah*, and to pay the *zakah*; if they do that, then, their blood and wealth is protected from me except for the right of Islam, and their reckoning is upon Allah " Its authenticity is agreed upon from the *hadith* of ibn 'Umar (*radiyallahu 'anhuma*).

6) Because of this the command of *tawhid* is given preference over every

[4] *Majmu'ah at-Tawhid*, vol. 1, p. 5.
[5] *Majmu'ah at-Tawhid*, vol. 1, p. 170; *Ad-Durar as-Saniyyah fi al-Ajwabah an-Najdiyyah*, vol. 2, p. 24, vol. 10, pp. 97-8.

other command such as *salah*, *zakah*, Hajj, fasting, and the rest of the major features of Islam, due to His (*ta'ala*) statement, "And they were not commanded except to worship Allah and be sincere to Him in the *din* being *hunafa* (i.e., turning away from *shirk* towards *tawhid*), and to establish the *salah* and to pay the *zakah*. That is the straight and pure *din*." And verily, the Prophet (*sallallahu 'alayhi wa sallam*) called them to *tawhid* for 13 years, while *salah* was not made obligatory until the 10th year according to one of two opinions. And when Mu'adh was sent to Yemen in the 10th year after the Hijrah, it was said to him, "Verily, you will reach a community of the People of the Book, so let the first thing you call them towards be the testification that *la ilaha illallah*," and in another narration, "towards singling out Allah [in worship]," and in another, "towards the worship of Allah." Then after the command of *tawhid* he mentioned *salah*, then *zakah*… to the end of the narrations all located in *Sahih al-Bukhari*.

7) Likewise, *shirk* and prohibiting it precedes every prohibition and forbiddance like marrying mothers and sisters, female infanticide, *maytah*, and the drinking of intoxicants, due to His (*ta'ala*) statement, "Say: 'Come, I will recite what your Lord has prohibited you from: join not anything in worship with Him," then He (*subhanahu*) mentions the prohibition of killing without justification and the other apparent and hidden immoral acts.[6]

[6] *Ad-Durar as-Saniyyah*, vol. 2, p. 32, 121, 272.

CHAPTER TWO

The Obligation of Possessing Disbelief in the Taghut and Clarifying Its Meaning

1) The command of *tawhid* is the *din* agreed upon by all the Messengers (*'alayhimus-salam*) in their *da'wah*, even if they had different laws, as He (*ta'ala*) said, "And We sent no messenger before you except that We inspired to him that there is nothing worthy of worship but I, so worship Me." And as the Prophet (*sallallahu 'alayhi wa sallam*) said, "We, the prophets, are paternal brothers and have one *din*." And He (*ta'ala*) said in regard to the various laws, "To each among you We have prescribed a law and a clear way," that is what is meant by "paternal brothers." Thus *tawhid* is the matter which caused disagreement in past and modern time between the Messengers and their followers, and the *tawaghit* and their allies. He (*ta'ala*) said, "And certainly We sent to every community a messenger saying: worship Allah and avoid the *taghut*. Then from them were some whom Allah guided and of them were some upon whom the straying was justified."[7]

2) *'Ibadah* will not be accepted and achieved unless it is accompanied with

[7] See the matters of the first chapter from *Kitab at-Tawhid*.

disbelief (*kufr*) in the *taghut*, as He (*ta'ala*) said, "There is no compulsion in *din*, certainly the right path has been clear from the wrong. So whoever disbelieves in the *taghut* and believes in Allah has grasped the most trustworthy handhold that will never break. And Allah is the All-Hearing All-Knowing." Also due to his (*sallallahu 'alayhi wa sallam*) statement, "Whoever singles out Allah," and in another narration, "Whoever says '*la ilaha illallah*' while disbelieving in all that is worshiped besides Allah, then his wealth and blood becomes inviolable, and his reckoning is with Allah, the Mighty and Sublime" It is reported by Imam Ahmad and Muslim. Imam al-Mujaddid Muhammad ibn 'Abdil-Wahhab said in the 6th chapter of *Kitab at-Tawhid*, "This is from the best explanations of '*la ilaha illallah*' because he did not mention uttering it as sufficient for the sanctity of blood and wealth, nor even just knowing its meaning and then uttering it or affirming it. In fact, that he supplicates only to Allah alone with no partner is not sufficient. His blood and wealth is not inviolable unless he adds *kufr* in all that is worshiped besides Allah. If he doubts or hesitates, his blood and wealth are still not inviolable. So how great and significant then is this! And how perfect is this exposition and what strong and clear evidence for an advocate!"

3) The linguistic meaning of *taghut*: it is derived from *tughyan*, and it is exceeding the limits due to His (*ta'ala*) saying, "When the water of the flood rose above (*tagha*) its limits We carried you in the Ark." As for its *shar'i* meaning: it is "anything by which the slave transgresses the limits through worship, following, or obedience. Thus the *taghut* of any people is the one they seek judgment from instead of Allah and His messenger (*sallallahu 'alayhi wa sallam*), or the ones they worship alongside Allah, or the ones they follow without guidance from Allah, or the ones they obey in what they

do not know to be in obedience to Allah. These are the *tawaghit* of the world; if you were to contemplate them and, at the same time, contemplate the condition of the people, you would see that most people have turned away from the worship of Allah to the worship of the *taghut*, from seeking judgment from Allah and His messenger (*sallallahu 'alayhi wa sallam*) to seeking judgment from the *taghut*, and from obeying and following Allah and His messenger (*sallallahu 'alayhi wa sallam*), to obeying and following the *taghut.*"[8]

4) The description of *kufr bit-taghut* to be achieved is through the five matters extracted by Imam al-Mujaddid Muhammad ibn 'Abdil-Wahhab (*rahimahullahu ta'ala*); they are:

1. The belief in the invalidity of worship to other than Allah.
2. To abandon it.
3. To hate it.
4. To perform *takfir* of its people.
5. To have hostility towards them for the sake of Allah.

The evidence for that is His (*ta'ala*) statement, "There has already been for you an excellent example in Ibrahim and those with him, when they said to their people: Indeed, we are disassociated from you and from whatever you worship other than Allah. We reject you, and there has appeared between us and you enmity and hatred forever until you believe in Allah alone."

When one does not fulfill these descriptions, then he is not a believer in Allah and a disbeliever in the *taghut*. In fact, it is the opposite, because

[8] Stated by al-'Allamah ibnul-Qayyim in *I'lam al-Muwaqqi'in*, vol. 1, pp. 58-9, verification of al-Baghdadi.

belief in the *taghut* and belief in Allah are in total opposition to each that can never be brought together in the same heart of any person. It is not possible for a person to be described as a *mushrik* and a *muwahhid* at the same time. Rather, it must be one of the two with no third possibility, due to His (*ta'ala*) saying, "He it is who created you, and among you there is the *kafir* and among you is the *mumin*." And He said, "Indeed, We showed him the way, whether he be grateful or he be ungrateful."[9]

Therefore, the *taghut* that which we have been ordered to disbelieve in and stay away from; and it is its worship that we negate and have been ordered to abandon and to perform *takfir* of its people and have enmity towards them.[10]

[9] See *Majmu'ah at-Tawhid*, vol. 1, p. 7-16; *Ad-Durar as-Saniyyah fi al-Ajwabah an-Najdiyyah*, vol. 2, pp. 359-360.
[10] See *Majmu'ah at-Tawhid*, vol. 1, p. 171-2.

CHAPTER THREE

Clarifying the Reality of Islam and Shirk and the Difference Between the Two

1) The reference for *shar'i* labels such as: Muslim, *mushrik*, *kafir*, *mubtadi'*, and *fasiq* returns to the definition set by the Legislator in regard to their realities and meanings. And whoever does not make a distinction between the realities of these labels and depictions will fall into compounded confusion and error. He (*subhanahu*) indeed has censured those who do not know the limits in which He revealed to His messenger; thus He said, "The Bedouins are worse in disbelief and hypocrisy, and more likely not to know the limits of that which Allah has revealed to His messenger."[11]

2) Verily, Allah (*'azza wa jall*) has made it clear in His Book and upon the tongue of His messenger the reality of Islam and *shirk* and the consequent rulings that they imply in the world and Hereafter. Islam is thus: submission to Allah (*'azza wa jall*) with *tawhid*, compliance to Him with obedience, and disassociation from *shirk* and its people. He (*ta'ala*) said, "Indeed, whoever submits his face (himself) while he is a *muhsin* (i.e., one

[11] See *Majmu' al-Fatawa*, vol. 19, p. 335; Shaykh al-'Allamah 'Abdul-Latif Al ash-Shaykh, *Minhaj at-Ta'dis wat-Taqdis*, p. 12; Shaykh al-'Allamah 'Abdullah Aba Butayn, *Al-Intisar*, p. 20.

who does good according to the law of Allah)." And the Prophet (*sallallahu ʻalayhi wa sallam*) said, "Islam is that you worship Allah and not associate anything with Him, and that you establish *salah*…." Thereby, he described submission to Allah with *tawhid* and abandoning *shirk* as the head of the matter; and establishing the apparent features of Islam is evidence for compliance.

As for *shirk*, it is likening the creation to the Creator by diverting any type of worship towards them that belongs solely to Him. He (*taʻala*) makes mention of the confessions of the mushrikin, "By Allah, we were truly in manifest error, when we equated you (the *tawaghit*) with the Lord of creation." And He (*taʻala*) said, "So do not set up rivals to Allah while you know." And in the *hadith*: "That you set up a rival unto Allah, although He created you." What further clarifies *shirk* linguistically is that *shirk* is derived from the partnership between two or more in something. He (*taʻala*) said, "Allah puts forth a similitude: a man belonging to many partners (*shuraka*) disputing with one another, and a man belonging entirely to one master. Are those two equal in comparison? All the praise and thanks belong to Allah. But most of them know not." So He made the first have a partnership and share in it, while the other was purely for one without any share.

3) Major *shirk* is not forgiven except by repenting from it before death, and Allah forgives what He wills from what is less than it. He (*taʻala*) said, "Verily, Allah forgives not that partners should be set up with Him, but He forgives what is less than that to whom He wills." And in the *hadith*: "Allah will not accept any deed from a *mushrik* who committed *shirk* after his *islam.*" It was related by ʻAbdur-Razzaq from the narration of Hakim ibn

Mu'awiyah from his father from his grandfather.[12]

4) Whoever dies upon major *shirk,* Paradise becomes forbidden for him, and he is deserving to abide in the Fire because of His (*ta'ala*) statement, "Verily, whosoever sets up partners (in worship) with Allah, then Allah has forbidden Paradise for him, and the Fire will be his abode. And for the wrongdoers there are no helpers." And as per the statement of the Prophet (*sallallahu 'alayhi wa sallam*), "Whoever dies while he sets up a partner to Allah will enter the Fire." And in another *hadith*: "Whoever meets Allah without ascribing anything with Him will enter Jannah, and whoever meets Him ascribing anything to Him will enter the Fire." Muslim narrated both of them.

The entrance of the *mushrik* in the Fire is upon its generality, so he enters it and will remain in it. There is no difference in that between the Jews or the worshipers of statues, fire, or the cross, nor between those who opposed the *millah* of Islam or ascribed to it, nor between the one who obstinately rejects the truth or was ignorant of it from mankind and jinn.[13]

[12] See *Sahih ibn Hibban*, 1/376.
[13] See *Fath al-Majid*, ch. "al-Khawf min ash-Shirk".

CHAPTER FOUR

Clarifying the Meaning of Wala and Bara and the Duty to Display the Din and the Excuse of the Weak

1) Know that the *islam* of an individual cannot be established, even if he singles out Allah and leaves *shirk*, except by having enmity (*'adawah*) towards *mushrikin* and declaring that to them, due to His (*ta'ala*) statement, "You will not find a people who believe in Allah and the Last Day having affection for those who oppose Allah and His messenger, even if they were their fathers or their sons or their brothers or their kindred…" And in the *hadith*, "The strongest bond of Islam is love for the sake of Allah and hate for the sake of Allah," It was reported by Imam Ahmad from the *hadith* of al-Bara ibn 'Azib; the *hadith* is *hasan* when all of its paths are taken together, as said by al-Albani (*rahimahullah*).[14]

Al-'Allamah Hamad ibn 'Atiq said, "As for taking the *kuffar* and *mushrikin* as enemies, then know that Allah (*subhanahu wa ta'ala*) has obligated this and stressed it and has forbidden allying with them and has stressed these to

[14] *Ad-Durar as-Saniyyah*, vol. 8, p. 435; vol. 10, pp. 139-140; *Sabil an-Najah*.

the extent that there is no ruling in the Book of Allah, after the evidences on obligation of *tawhid* and forbidding of its opposite, where its evidences are greater and clearer than this ruling." Thus *al-wala wal-bara* must be actualized.

2) The foundation of disassociation (*bara*) is hatred, and the foundation of loyalty (*wala*) is love due to His (*ta'ala*) narrating from Ibrahim (*'alayhis-salam*) that he said to his people, "Then do you see what you have been worshiping, you and your ancient forefathers? Indeed, they are enemies to me, except the Lord of creation." And as the foundation of *bara* is hatred, which is located in the heart, then what stems out from it and manifests itself is *'adawah*. He (*ta'ala*) said, "There has already been for you an excellent example in Ibrahim and those with him, when they said to their people: Indeed, we are disassociated from you and from whatever you worship other than Allah. We reject you, and there has appeared between us and you *'adawah* and hatred forever until you believe in Allah alone." And this is the description of *kufr bit-taghut* mentioned before.

"And there is a unique and subtle point," Shaykh al-'Allamah Hamad ibn 'Atiq (*rahimahullah*) said, "in His statement, 'Indeed, we are disassociated from you and from whatever you worship other than Allah.' And it is that Allah (*ta'ala*) mentioned *bara'ah* from the *mushrikin*, the worshipers of other than Allah, before *bara'ah* from the idols that are worshiped besides Allah. Because the first is more important than the second. Someone could disassociate from the idols and not from those who worship them. He would thus not have fulfilled what is obligatory upon him. But as for when a person dissociates from the *mushrikin*, then indeed that implies his disassociation from whatever they worship. So reflect over this subtle point

as it will open the door for you in regard to *'adawah* towards the enemies of Allah. For how many people do not fall into *shirk* yet do not have enmity for its people. And thus he can not be a Muslim when he has abandoned the *din* of all the Messengers. His statement, 'We have denied you, and there has appeared between us and you enmity and hatred forever until you believe in Allah alone.' His saying 'there has appeared,' means it has become apparent and clear. So ponder over the mentioning of *'adawah* before hatred as the first is more important than the second. Because indeed, a person may have hatred of *mushrikin* but does not have enmity of them, and so he would not have fulfilled what is obligatory upon him until he comes with both hatred and enmity. And although hatred is attached to the heart, it will not be of benefit until its traces and signs appear; and that can not be done except with *'adawah* and the severing of ties."[15]

"A Muslim can not make his *din* manifest," Shaykh Hamad ibn 'Atiq (*rahimahullah*) also stated, "until he opposes every group for which it is famous for, and he clearly displays *'adawah* to them and *bara'ah*. So whose *kufr* is by *shirk*, then manifesting the *din* is by clearly showing *tawhid* and forbidding *shirk* and warning from it. And as for the one whose kufr is by allying with the *mushrikin* or by entering under their obedience, then manifesting the *din* is by clearly showing his *'adawah* and his disassociation from the *mushrikin*."[16]

A Muslim may not be able to manifest *'adawah* to the *kuffar* and *mushrikin* due to an obstacle or an excuse, such as those who are weak or under duress and thus are excused until whatever is preventing him ceases. But

[15] See *Majmu'ah at-Tawhid*, vol. 1, pp. 334-5.
[16] Ibid, vol. 1, pp. 366-7; Shaykh al-'Allamah Ishaq ibn 'Abdir-Rahman Al ash-Shaykh, *Idah al-Mahajjah*, p. 36.

the one who does not manifest *'adawah* to the *mushrikin* because of some worldly reason while hating them and believing in their *kufr*, then he is a disobedient sinner. But this is all relative; so if the hatred in his heart is removed, *iman* is removed, as well. Because what shows from a person is connected to what is hidden inside and the place of hatred is in the heart where no one can remove it by duress or any other means as made clear in His (*ta'ala*) statement, "Except whoever who is forced thereto and whose heart is at rest with *iman*." So be aware of this.[17]

[17] *Ad-Durar as-Saniyyah*, vol. 2, p. 8, p. 305, p. 359; *Takfir al-Mu'ayyan*, p. 21.

CHAPTER FIVE

The Meaning of 'There is Nothing Worthy of Worship Except Allah' and Clarifying Its Conditions

1) The Statement of Sincerity (*kalimah al-ikhlas*): *la ilaha illallah,* stands upon two pillars: negation and affirmation. Thus *"la ilaha"* negates all of the false deities and *"illallah"* affirms that Allah alone deserves the right to be worshiped; the meaning thus being that there is nothing worthy of being worshiped except Allah. Indeed, al-Khalil (i.e., Ibrahim) expressed it with negation and affirmation as Allah related from him that he said to his people, "'Indeed, I am disassociated from that which you worship, Except for He who created me; and indeed, He will guide me.' And he made it a word (*kalimah*) remaining among his descendants that they might return [to it]." And the *kalimah* here is *"la ilaha illallah"* according to the consensus of the scholars of *tafsir*.

2) It is built upon two foundations:

a. Truthfulness
b. Sincerity

Being truthful in disassociating from *nifaq*, and being sincere in

disassociating from *shirk*. Ibnul-Qayyim said in his *Nuniyyah* (a poem)*:*

"Truthfulness and sincerity are pillars for this *tawhid* * Like two pillars for a structure"[18]

3) This mighty *kalimah* will not benefit the one who says it until seven conditions are collected together, by consensus. And what is intended is not to simply count them or memorize them; for how many laymen have them all and abide by them, yet asked to number them are not able to do so properly? And how many are those who memorized while it goes through [him] like an arrow and you witness him falling into what nullifies them. Shaykh al-'Allamah Sulayman ibn 'Abdillah Al ash-Shaykh stated, "As for uttering it - *la ilaha illallah* - without knowing its meaning nor not acting upon what it implies, that does not benefit according to consensus."[19]

a. **First condition: Knowledge, which is incompatible with ignorance**. He (*ta'ala*) said, "So know, that there is nothing worthy of worship except Allah, so ask forgiveness for your sin." And due to his (*sallallahu 'alayhi wa sallam*) statement: "Whoever dies while knowing that there is nothing worthy of worship except Allah will enter Jannah." Muslim reported it from the hadith of 'Uthman ibn 'Affan (*radiyallahu 'anhu*).
b. **Certainty, which is negated by doubt**. He (*ta'ala*) said, "The believers are only the ones who have believed in Allah and His messenger and then doubt not but strive with their properties and their lives in the cause of Allah. It is those who are the truthful." And due to the statement of the Chosen One: "Whoever testifies firmly

[18] See *Majmu'ah at-Tawhid*, vol. 1, p. 168.
[19] *Taysir al-'Aziz al-Hamid*, vol. 1, p. 207, Dar as-Sami'i.

and out of conviction that there is nothing worthy of worship except Allah, give him the glad tidings of Paradise." In another narration from Abu Hurayrah (*radiyallahu 'anhu*) it states, "Any slave that meets Allah without any doubt in them [i.e., the two testimonies], Paradise is guaranteed for him."

c. **Purity and sincerity (*ikhlas*), which is negated by *shirk***. He (*ta'ala*) said, "So worship Allah, [being] sincere to Him in the *din*." And His statement: "And they do not commit *shirk* with their Lord." And due to his (*sallallahu 'alayhi wa sallam*) statement: "Whoever said, 'there is nothing worthy of worship except Allah,' sincerely from his heart - and in another narration: 'being sincere'...." It was narrated by al-Bukhari. And due to the *hadith*: "Whoever meets Allah without committing any *shirk* with Him will enter the Paradise. And whoever meets Him committing *shirk* with Him will enter the Fire." It was related by Muslim from the narration of Jabir (*radiyallahu 'anhu*).

d. **Truthfulness, which is negated by belying**. He (*ta'ala*) said, "When the *munafiqun* come to you they say: we bear witness that you are indeed the Messenger of Allah. Allah knows that you are indeed His messenger; and Allah bears witness that indeed the *munafiqin* are liars." And in the *hadith*: "There is no one who testifies that there is nothing worthy of worship except Allah and that Muhammad is the Messenger of Allah, truthfully from his heart, except that Allah makes the Fire forbidden to him." They both (i.e., al-Bukhari and Muslim) collected it from the *hadith* of Anas (*radiyallahu 'anhu*).

e. **Acceptance, which is negated by rejection**. He (*ta'ala*) said, "They say: we have believed in Allah and what He has sent down to us."

And due to the *hadith*: "He who has a mustard seed worth of pride and arrogance will not enter the Paradise." It was related by Muslim.

f. Compliance, which is negated by abandonment. He (*ta'ala*) said, "What the Messenger gives you, take it, and what he forbids you from, abstain." And due to his (*sallallahu 'alayhi wa sallam*) statement: "When I forbid you from something, avoid it; and when I command you with an injunction, do what you can of it." It was narrated by al-Bukhari from the *hadith* of Abu Hurayrah (*radiyallahu 'anhu*).

g. Love that negates its opposite from hatred and dislike. He (*ta'ala*) said, "Say: if you love Allah, then follow me; Allah will love you." And in the *hadith*: "The firmest handhold of *iman* is the love for the sake of Allah and the hatred for the sake of Allah." Its reference was mentioned in the previous chapter.

4) With this the view of Ahlus-Sunnah wal-Jama'ah that *iman* is a statement with the tongue, belief with the heart, and action of the pillars becomes clear. Thus when one of these three become incomplete, then he has lost *iman*. He (*ta'ala*) said, "And who is better in speech than one who invites to Allah and does righteousness and says, 'Indeed, I am of the Muslims.' "[20]

[20] See *Majmu'ah at-Tawhid*, vol. 1, p. 113; *Ad-Durar as-Saniyyah*, vol. 2, p. 35.

CHAPTER SIX

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The Nullifiers of Islam and the Kufr of Whoever Performs One with the Exception of the Mukrah

1) Knowledge of the nullifiers of Islam must be known in order to avoid and flee from them. Shaykh Muhammad ibn ʻAbdil-Wahhab stated,

> Know that the nullifiers of Islam are ten:
>
> **The first**: *Shirk* in the worship of Allah alone with no partner with Him. He (*taʻala*) said, "Verily, Allah does not forgive associating [others] with Him (*yushraka bihi*), except what is less than that from what He wills." And He (*taʻala*) said, "Verily, whoever commits *shirk* with Allah, then Allah has made Paradise forbidden for him and his abode the Fire. And for the transgressors there are no helpers." And from it is to sacrifice for other than Allah, such as one who sacrifices for the jinn or for [one in] the grave.
>
> **The second**: Whoever places between himself and Allah intermediaries, calling upon them, asking them for intercession, and relying upon them, has disbelieved according to consensus.

The third: Whoever does not declare *takfir* of the *mushrikin*, or doubts their *kufr*, or validates their way has disbelieved.

The fourth: Whoever believes that anything other than the guidance of the Prophet (*sallallahu 'alayhi wa sallam*) is more complete or that another ruling is better than his judgment, such as the one who prefers the ruling of the *tawaghit* over his ruling, is a *kafir*.

The fifth: Whoever hates something that the Messenger (*sallallahu 'alayhi wa sallam*) came with, even if he acted according to it, has disbelieved.

The sixth: Whoever mocks anything from the *din* of Allah or His rewards or His punishment has disbelieved. And the evidence is His (*ta'ala*) statement: "Say: Was it at Allah, His *ayat*, and His messenger that you were mocking? Make no excuses; verily, you have disbelieved after your *iman*."

The seventh: Magic; and from it is *sarf* and *'atf*. Thus whoever performs it or is pleased with it has disbelieved. And the proof is His (*ta'ala*) statement: "But they did not teach anyone until they said: 'We are only a trial; so do not disbelieve.' "

The eighth: Supporting the *mushrikin* and aiding them against the Muslims. And the evidence is His (*ta'ala*) statement: "Whoever from amongst you allies with them, then he is indeed from them. Verily,

Allah does not guide the transgressors."

The ninth: Whoever believes that it is permitted for some people to leave the *shari'ah* of Muhammad (*sallallahu 'alayhi wa sallam*) like it was permitted for al-Khidr to leave the *shari'ah* of Musa (*'alayhis-salam*) is a *kafir*.

The tenth: Turning away from the *din* of Allah, failing to learn or act upon it. And the proof is His (*ta'ala*) statement: "And who does more wrong than he who is reminded of the *ayat* of his Lord, yet turns away from them. Indeed, We shall exact retribution from the criminals."

There is no distinction in relation to any of these nullifiers between the one who did them jokingly, intentionally, or out of fear, except for the one who is coerced (*al-mukrah*). Each of them are from the most dangerous matters and the most common to occur; so let the Muslim beware of them and fear for himself in relation to them. We seek refuge in Allah from the causes of His anger and from the pain of his punishment.[21]

2) All of what preceded shows the importance to someone impartial of the study concerning the ruling of the apostate (*al-murtadd*) - and the need for it - which the scholars of every school of thought have mentioned stating the definition of the *murtadd* as: one who disbelieves after his *islam* by a statement, or an action, or a belief, whether through doubt, ignorance, or misinterpretation. For that it is said to him that he must repent so that he

[21] See *Majmu'ah at-Tawhid*, vol. 1, p. 38-9; *Ad-Durar as-Saniyyah*, vol. 2, p. 360.

knows that he nullified his *islam* and came with what necessitated his apostasy (*riddah*) and his disbelief. Thus if he repents he is left alone, otherwise he is killed. An exception was not made except for the *mukrah*, due to His (*ta'ala*) statement: "except for one who is forced, while his heart is secure with *iman*."[22]

And all of this is actualized in His (*ta'ala*) statement: "Say: 'This is my path; I invite to Allah with insight, I and those who follow me. And exalted is Allah, and I am not of the *mushrikin*." Thus virtue of knowledge and its people becomes clear to you; and reflect, O beloved, over His (*ta'ala*) saying to His prophet (*sallallahu 'alayhi wa sallam*), ten years after his Prophethood: "So know that there is nothing worthy of worship except Allah."

3) After the clarification of *'ibadah* and its types, *tawhid* and its categories, *taghut* and its forms and the obligation to avoid it, know that whoever diverts anything of *'ibadah* to other than Allah has believed in the *taghut* and disbelieved in Allah - even if he claims Islam and performs its pillars. And that is so due to the acceptance of actions being held upon the condition of their correctness - which is *tawhid*. He (*ta'ala*) said, "And whoever rejects *iman*, his deeds have become worthless." And He (*ta'ala*) said, "If you should commit *shirk*, your deeds would indeed become worthless, and you would indeed be among the losers." And He (*ta'ala*) stated, "The example of those who disbelieve in their Lord is [that] their deeds are as ashes that the wind blows forcefully on a stormy day; they are unable [to keep] anything they gained." And so he does not know the meaning of *la ilaha illallah* nor did he actualize the Islam, which Allah solely

[22] See Abu Butayn, *Al-Intisar*; *Majmu'ah at-Tawhid*, vol. 1, p. 104-114; *Ad-Durar as-Saniyyah*, vol. 10, p. 88.

accepts as *din* for everyone. He (*ta'ala*) stated, "And whoever desires other than Islam as a *din* - never will it be accepted from him, and he, in the Hereafter, will be among the losers." From this it becomes evident for whoever there exists in his heart the essence of *tawhid* and *iman*, the estrangement of this *din* and the true call of the Messengers. And it clarifies the path (*millah*) of our father Ibrahim (*'alayhis-salam*) which we have been ordered to follow, as He (*ta'ala*) said, "Then We revealed to you to follow the *millah* of Ibrahim, *hanifa* (i.e., inclining away from *shirk* towards *tawhid*); and he was not of the *mushrikin*."[23]

[23] See *Ad-Durar as-Saniyyah*, vol. 2, p. 350; *Majmu'ah at-Tawhid*, vol. 1, p. 170-1.

CHAPTER SEVEN

The Obligation to Differentiate Between Apparent and Unclear Matters

1) Someone who denies an obligation or asserts something forbidden is permissible, while he was ignorant due to being new into Islam or having been raised in a remote area, is excused due to his ignorance and not judged with *kufr*. Nonetheless, he is to be informed and if he opposes after the proof is established up against him, he would be an apostate from Islam. But for him who was raised amongst Muslims in the villages and cities, he is not excused and the claim of ignorance is not accepted according to consensus. All that is because the laws do not become obligated except after notice. The proof concerning the laws become established by:

a. Being able to gain knowledge.
b. Having the ability to act.[24]

2) As for ignorance in some names and attributes of Allah, he isn't

[24] *Al-Intisar*, p. 11-18; *Majmu' al-Fatawa*, vol. 28, p. 50.

considered a *kafir* as long as he confirms whatever comes from the Messenger (*sallallahu 'alayhi wa sallam*) and the knowledge that he is ignorant of, which indicates his *kufr*, has not reached him. And this is similar to the *hadith* about the man who commanded his family to burn him. It will be said about such a person that he is misguided and mistaken, however, that the proof has not been established upon him. Thus it is said whoever said this or that is a *kafir* and *takfir* is pronounced in general terms. But the specific ruling is dependent upon the establishment of conditions and removal of obstacles.

Therefore, it is necessary to differentiate when ruling upon the *jahil* between matters that are clear and obvious and between detailed hidden matters in which its proof is obscure to some people. And based upon this, Shaykhul-Islam ibn Taymiyyah said,

> And if this was in matters that are obscure, then it is said that he is mistaken and misguided. The evidence not having been established upon him in which he would disbelieve if he were to forsake it. However, that which groups of them fall into is in relation to clear matters where everyone knows it is from the *din* of the Muslims. In fact, the Jews and the Christians know that Muhammad (*sallallahu 'alayhi wa sallam*) was sent with them and the one who opposes them is a disbeliever. Examples include his injunction to worship Allah alone with no partner with Him and his prohibition from the worship of anything besides Allah from the angels, prophets, the sun, the moon, the stars, idols, etc. These are indeed the most apparent features of Islam, along with his commanding the five *salawat* and ordaining them and exalting their status. Other

examples include his hostility to the Jews, Christians, *mushrikin*, Sabians, and Magians, and his prohibition of *fawahish*, *riba*, alcohol, gambling, etc. Then you find many of their heads falling into these matters; thus becoming *murtaddin*, even though [some] repented from that and renewed [their *islam*].[25]

[25] *Majmu' al-Fatawa*, vol. 4, p. 54.

CHAPTER EIGHT

The Preventatives and Conditions of Takfir of the People of Whims and Bida'

1) The conditions for *takfir* of the people of whims and *bida':*

a. The establishment of the proof.
b. The removal of the misconception.

2) The preventatives of *takfir* of the people of whims and *bida':*

a. The lack of texts present in order to know the truth.
b. Or if they are present, they are not confirmed to him.
c. Or they are confirmed, but others presented something contrary to them which led him to have a *tawil*.
d. Or he opposed them due to a misconception which Allah will excuse him for.
e. Or he was a *mujtahid* with a good intention and objective.
f. Or he was a *muqallid* meticulous for the truth.

Misguidance is due to the failure to seek the truth or a deficient understanding or a mixture of both. And so if he was a *mujtahid* who was

looking for the truth, then erred, Allah will forgive his mistake whether that was in knowledge-related or action-related matters, according to consensus. But the one who disobeys his Lord and follows his whims and was negligent in seeking the truth and spoke without knowledge, he is guilty of sin and falls under the threat of punishment. However, he may have a preventative factor that prevents that [threat from being applicable to him].[26]

[26] See *Majmu' al-Fatawa*, v. 12, p. 180, p. 494, p. 497; ibn 'Abdil-Barr, *At-Tamhid*, v. 9, p. 145.

CHAPTER NINE

The Preventatives for the Application of Threats

The preventatives of the application of threats to the disobedient sinners and misguided innovators:

a. Sincere repentance.
b. Or good deeds that either erase or prevent the threats
c. Or calamities which act as expiation.
d. Or the intercession of an obedient intercessor.
e. Or due to the mercy of the Most Merciful.

Along with other than those mentioned from whatever enters into its general meaning. Whenever these preventions are absent, then the threat is applicable on the sinners and innovators; and they would only be absent in the case of one who turns away from his Lord like the camel who turns away from its owner. [27]

[27] See *Majmu' al-Fatawa*, v. 12, p. 180; v. 20, p. 254; ibnul-Laham, *Al-Qawa'id wal-Fawaid al-Usuliyyah*, p. 52-3.

CHAPTER TEN

The Conditions for Establishing the Proof and Clarifying Its Meaning

The proof (*hujjah*) of Allah is established upon the slaves in two ways:[28]

a. The reaching of the Quran and the coming of the Messenger.
b. Or by the capability of gaining access to them.

He (*ta'ala*) said, "That I may warn you thereby and whomever it reaches." And He said, "Never would We punish until We had sent a Messenger." And He said, "Messengers as bringers of glad tidings and as warners so that mankind will have no argument against Allah after the Messengers."

The Messenger (*sallallahu 'alayhi wa sallam*) stated, "None loves to excuse more than Allah; and for this reason He sent the bringers of glad tidings and warners." They both (i.e., al-Bukhari and Muslim) collected it from the *hadith* of Mughirah ibn Shu'bah. And he (*sallallahu 'alayhi wa sallam*) said,

[28] *Majmu' al-Fatawa*, vol. 16, p. 166; vol. 28, p. 125; *Ar-Radd 'ala al-Mantiqiyin*, p. 99; *Ad-Durar as-Saniyyah*, vol. 11, p. 72; see also the *tafsir* of ibn Jarir and ibn Kathir of *ayah* 19 from al-An'am and *ayah* 15 from al-Isra; and see *ayat* 72-4 of al-A'raf from the *tafsir* of ibn Kathir.

"No one who hears of me from this community, from the Jews and Christians, and dies without believing in what I was sent with except that he will be from the companions of the Fire." Muslim reported it from the *hadith* of Abu Hurayrah (*radiyallahu 'anhu*). Ahlus-Sunnah have agreed upon this. For indeed, Allah sent the Messengers to remind humankind the covenant in which He took from them, as contained in His statement: "And when your Lord took from the children of Adam - from their loins - their descendants and made them testify of themselves, 'Am I not your Lord?' They said, 'Yes, we have testified.' Lest you should say on the day of Resurrection, 'Indeed, we were unaware of this.' " Hence, He (*subhanahu wa ta'ala*) referred to the sending of the Messengers by saying, "And thus do We explain the *ayat* so that they may return." And the details and explanation, as well as returning humankind to what they had severed and acknowledged in advance, can only be done and made known through the Messengers. He said, "So turn your face towards the path, *hanifa*. The natural disposition Allah created humankind upon. No alternation should there be in the creation of Allah. That is the correct path; but most of the people do not know." And in the *hadith*: "No child is born except upon the *fitrah*. His parents then turn him into a Christian, a Jew, a Magian, or a *mushrik*." It is reported by Muslim.

And so whoever has the Quran reach him or he heard of the Messenger - while he is legally held responsible for his actions (*mukallaf*) and able to know,[29] meaning he is of capable mind like any sane adult, able to ask and hear the answer without the need of it being translated, like a non-Arab would, or someone who is deaf and mute who is not able to know the truth,

[29] *Tariq al-Hijratayn*, the 17th category; *Madarij as-Salikin*, ch. "As-Sama'" and "'Ilm"; *Minhaj at-Ta'sis*, pp. 99-223; al-'Allamah Sulayman ibn Sahman, *Kashf ash-Shubhatayn*, p. 91.

then indeed the proof has been established on him. He (*ta'ala*) said, "And We did not send any messenger except in the language of his people to make it clear for them; and Allah sends astray whom He wills and guides whom He wills. And He is the Exalted in Might, the Wise." And He said, "With Allah is the perfect proof, and had He willed He would have guided you all."

It is necessary[30] at this point to elaborate in order to remove some confusion. That is, the difference between the blind follower (*muqallid*) that has the ability to gain knowledge and know the truth but turned away from it and the *muqallid* who does not have the same ability. The two types both exist; thus the one who turns away while capable and excessively leaves the obligation upon him - he is not excused with Allah. But the one who is unable to ask and gain knowledge on his own, then he is also of two types:

a. Someone who wants guidance, it being something dear and beloved to him, but he is not capable of searching for it and has no one to help guide him. He takes the ruling of people living in-between an interval of the Messengers (*ahlul-fatrah*) and from those the call has not reached.
b. One who has no want for it, and nothing other than what he is upon occurs to him.

The first one is like someone who says, "O Lord! if I knew of a *din* from You better than what I am upon, I will adopt it and leave this. It is all I know and cannot do anything else; it is the end of my effort, and the end of my knowledge."

[30] *Tariq al-Hijratayn*, the 17th category.

The second one is pleased with what he is upon, not being swayed the slightest by anything and is not in search of anything else. There is no difference, with regards to him, between the condition of one who has ability and one who does not. Both of them are powerless and this should not be attached to the former because of the difference between them.

The first is like one who searched for the *din* in the time of the *fatrah*. He did not attain it, thus he left it after seeking it out with impotence and ignorance.

The second is like someone who did not bother to search for the truth and died upon *shirk*. Though, if he had searched he still would have been helpless. Therefore, there is a difference between those who are incapable, one searches while the other turns away.[31]

[31] Al-'Allamah 'Abdul-Latif ibn 'Abdir-Rahman, *Minhaj at-Ta'sis,* p. 316; *Majmu' al-Fatawa*, vol. 20, pp. 37-8; vol. 35, pp. 226-7.

CHAPTER ELEVEN

The Label and Ruling, Their Separation Before the Proof and the Union After

Verily, Allah made a distinction between what was before the Message and what was after it in relation to labels, as well as combining between the labels and rulings at other times. Thus the lack of proof being established does not negate the legal names which the Legislator has labeled as *shirk*, *kufr*, or *fisq* - even if the doer is not punished due to the proof not being established against him and the call not reaching him. And so the label *'mushrik'* is proven before the coming of the Messenger because he associates others with his Lord; each ruling is dependant on the label of the *din* - from *islam*, *iman*, *kufr*, *nifaq*, *riddah*, *yahudi*, *nasrani*. These labels are simply asserting the description that is present.

a. The label: such as Muslim, *kafir*, *mushrik*, etc. He (*ta'ala*) said, "Go to Fir'awn, indeed he is *tagha* (a transgressor)." Thus He labeled him a transgressor before Musa (*'alayhis-salam*) came to him. And (*ta'ala*) said, narrating from Bilqis and her people before the letter of Sulayman (*'alayhis-salam*) reached her, "Indeed, she was from a *kafirin* people." Hence He labeled them *kafirin* due to what occured

from them of *kufr* and *shirk*.[32]

b. The ruling: it is what those labels entail from the rulings.

And the rulings are divided into two categories:

a. Rulings of the *dunya*: such as violability of blood and property and what is related to loyalty and hostility, etc.
b. Rulings of the Hereafter: such as reward and punishment.

He (*ta'ala*) said about Fir 'awn after his denial of Musa (*'alayhis-salam*), "But Fir'awn disobeyed the messenger, so We seized him with a severe punishment." Additionally He (*ta'ala*) related from Sulayman (*'alayhis-salam*) that he planned to punish Bilqis and her people and did not excuse the lack of *iman* after they received his letter. He (*ta'ala*) said, "We shall indeed come to them with hosts that they cannot resist; and we shall drive them out in disgrace; and they will be abased." Hence whoever performs *shirk* is labeled a *mushrik* due to what occurs. It is not feasible to negate that reality from him. But that does not necessarily imply that he be punished because *shirk* and *kufr*, although they are the labels of censored acts, there could be no correlation between them and the punishment for them if there is reason for the existence of the barrier - which is the proof not being established and the Message not reaching him. And so there is a difference between the non-punishable *kufr* that exists before the establishment of proof and the punishable *kufr* that exists after. And this important rule requires one to pay attention to and take care of.[33]

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[32] See *Majmu' al-Fatawa*, vol. 12, p. 496; vol. 20, pp. 37-8.
[33] See *Majmu' al-Fatawa*, vol. 2, p. 78; vol. 20, p. 37; the *tafsir* of ibn Jarir on *surah* an-Naml, *ayah* 43; *Dar'a Ta'arud*, vol. 8, pp. 490-2; ibnul-Qayyim, *Bada'i at-Tafsir*, vol. 2, p. 184.

CHAPTER TWELVE

Clarifying the Categories of Abodes and the Ruling of Its People

Abodes are divided into two types, with no third:

1. The abode of disbelief (*dar kufr*): like the condition of Makkah before and after the beginning of the Prophet's mission. He (*ta'ala*) said: "the town whose people are oppressors," and His (*ta'ala*) statement: "I will show you the home of the disobedient (*al-fasiqin*)."
2. The abode of Islam (*darul-Islam*): such as Madinah after the Hijrah; for indeed, *hijrah* was obligatory (*wajib*) from Makkah to Madinah. He (*ta'ala*) said: "And those who, before them, had homes [in Madinah] and had adopted *iman*, love those who emigrated to them," until the conquest of Makkah. The Prophet then said, "There is no emigration (from Makkah to al·Madinah) after the Conquest," from the agreed upon *hadith* of ibn 'Abbas (*radiyallahu 'anhuma*).

Therefore, *darul-Islam* is that where the laws of Islam are superior, even if the most of its inhabitants are disbelievers, as was the case of the Madinah in the beginning, before the renouncement of the covenants and the

expelling of the Jews. Similarly, in the case of Yemen, Najran, Bahrain and Sham in the era of ‘Umar (*radiyallahu ‘anhu*).

Darul-kufr is that which the laws of disbelievers are superior, even if the majority of its people are Muslims, such as the lands under the Fatimids who ruled Egypt, Sham, and the Maghrib.

Thus when the *kuffar* had the power, their laws prevailed, and when it was for the Muslims, their rulings prevailed. And so the ruling is based on who has predominance, and not the ruled. Also, the conditions of lands are like the conditions of the slaves; at times believing, while at other times disbelieving. And this is because their description isn’t permanent and the ruling depends on the reason’s presence or non-existence.

As when *kufr* occurs from rulers, while they do not implement the laws of *kufr* in the lands and do not prevent the features of Islam from showing, and the people of *din* still hold possession and are gathered upon the truth and manifest their din with no one preventing them from that - the land in such a situation is a land of Islam due to non-existence of the rulings of *kufr* upon it. However, it is compulsory to remove the apostate ruler and install someone else, if that is possible without corruption and sedition.

Darul-kufr is divided into: (1) belligerent *kuffar* (*harbiyyin*) or (2) treaty *kuffar* (*mu‘ahidin*).

The *harbiyyun* are like the people of Makkah before the Treaty of al-Hudaybiyyah. While the *mu‘ahidun* are like the people of Makkah after the Treaty. As for the people of immunity (*ahl adh-dhimmah*), their land is

the abode of Islam because they are under the rule of Muslims and under their care and protection. The Prophet (*sallallahu 'alayhi wa sallam*) took the *jizyah* from the Jews and the Christians due to His (*ta'ala*) statement: "until they give the *jizyah* willingly while they are humbled." He also took it "from the Magians of Hajar," as al-Bukhari narrated from the *hadith* of 'Abdur-Rahman ibn 'Awf (*radiyallahu 'anhu*).[34]

[34] *Ad-Durar as-Saniyyah*, vol. 8, pp. 261-3, pp. 491-7; *Majmu' al-Fatawa*, vol. 18, pp. 281-4; ibnul-Qayyim, *Ahkam adh-Dhimmah*, p. 269; the *tafsir* of as-Sa'di on surah al-Hashr, *ayah* 9.

CHAPTER THIRTEEN

The Obligation of Hijrah and Its Rulings

If the two abodes exist, emigration from *darul-kufr* to *darul-Islam* is compulsory. "*Hijrah* linguistically means," Shaykh Sa'd ibn 'Atiq mentioned, "moving from land to land; and legally means moving from places of *shirk* and sins to the lands of Islam and obedience. Thus every place wherein a person is unable to manifest his *din*, it is obligatory for him to emigrate to a place wherein he has the ability to do such."

Allah (*ta'ala*) said, "Say: if your fathers and your children…..," to His statement, "are more beloved to you than Allah and His messenger and *jihad* in His cause, then wait until Allah executes His command. And Allah does not guide the defiantly disobedient people." And He (*ta'ala*) said: "Indeed, those whom the angels take [in death] while wronging themselves - [the angels] will say, 'In what [condition] were you?' They will say, 'We were oppressed in the land.' The angels will reply, 'Was not the earth of Allah spacious [enough] for you to emigrate therein?' For those, their refuge is Hell - and evil it is as a destination."

And the Prophet (*sallallahu 'alayhi wa sallam*) said, "I am free from every Muslim who lives among the *mushrikin*." And it states in a *hadith*, "Their fires should not be visible to one another." While in another *hadith* it states,

"Anyone who associates with a *mushrik* and lives with him is like him." Each is found in the books of *sunan*. Thus whoever leaves it - i.e., *hijrah* - while he is capable of performing it, has done something forbidden by consensus. And when a person is able to manifest his *din*, it becomes desirable for him due to the statement of Prophet (*sallallahu 'alayhi wa sallam*) in the long *hadith* of Buraydah, "Invite them to migrate from their land to the land of the *muhajirin* (i.e., Madinah); if they refuse, then tell them they will be like the Muslim bedouins." It is narrated by Muslim.

As for those who are weak and oppressed, and they are those unable to manifest their *din* due to their weakness and lack of strength, and cannot migrate because of their incapacity and inability to do so, Allah made them an exception in His saying, "except for the oppressed among men, women, and children who cannot devise a plan nor are they directed to a way," and in another *ayah*, "And what is [the matter] with you that you fight not in the cause of Allah and [for] the oppressed among men, women, and children who say, 'Our Lord, take us out of this town whose people are oppressors and appoint for us from Yourself a protector and appoint for us from Yourself a helper.' " They cannot just get up and leave, and if they could, they cannot find a way out. And they, nevertheless, call on their Lord to take them out of *darul-kufr* to *darul-Islam* and to support them with His supporters and allies - those will rescue them from the clutches of the *kuffar*.

And if innovations appear and immortality spreads in *darul-Islam*, *hijrah* is legislated to the land of Sunnah and *iman*; and if there is no *darul-Islam*, then emigration is required to the least harmful in order to establish and implement the *din*, as the Prophet (*sallallahu 'alayhi wa sallam*)

commanded his companions to emigrate to Ethiopia, it being a land of Christians. At that time he said, "Therein is a king who oppresses no one." And indeed, He (*ta'ala*) said, "O My servants who have believed, indeed My earth is spacious, so worship only Me."[35]

This concludes what we intended.

May Allah mention Muhammad, his family, and his companions in the highest assembly and shower them with abundant peace.

Completed on 4/24/1422
al-Hufuf, al-Ahsa

[35] *Ad-Durar as-Saniyyah*, vol. 8, p. 496; vol. 10, p. 140; *Majmu' at-Tawhid*, vol. 1, p. 371; the *tafsir* of ibn Jarir on *surah* at-Tawbah, *ayat* 23-4.

أهل التوحيد
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